

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

The SWORD of the LORD

Edited by JOHN R. RICE.

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'Paul's Gospel' or 'Kingdom Gospel'

BY EVANGELIST JOHN R. RICE

1. Carnal Christians Cause Divisions Over Dispensations. 2. Only One Gospel. 3. Is Repentance for Today? 4. The Gospel of the Kingdom. 5. Was John's Baptism for Jews Only? 6. "One Baptism" but Which Baptism? 7. Were Miracles for Jews Only?

Don't major on minors! That was the trouble with the Pharisees who tithed mint, anise and cummin, and yet neglected the weightier matters of the law, judgment, mercy and faith, and rejected Christ! (Matt. 23:23). And so many people become such ardent students of dispensations or the smaller incidents of prophecy that they neglect the weightier matters of the Bible. For example, a woman wrote me the other day very earnestly asking if she might not be taking the mark of the beast if she bought defense bonds. Another letter answered today asks what the mark of the beast will be like and if we these days might take it without knowing it. Now, the Bible mentions the mark of the beast, but certainly for us today it is an incidental matter about which very little information is given; and speculation about it is not helpful, since the Beast himself (The one several times mentioned in Revelation, chapters 13 to 20) has not appeared and no one can know yet what is his mark, and no one could possibly take it.

And so some Christians are so

"BOBBED HAIR, BOSSY WIVES, AND WOMEN PREACHERS"

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allured by the dispensational teachings of the Bible that they carry the matter to extremes. They imagine new dispensations here and new dispensations there. Sometimes they imagine that Jews were saved one way and Gentiles another. They imagine that John the Baptist had one kind of gospel and Paul another kind of gospel. Some of them talk about, "a transition period." Some of them say that material blessings were all for the Jews and spiritual blessings all for the Gentiles. Some of them say that circumcision was essential to salvation in the Old Testament, that baptism was essential to salvation to Jews in the time of Christ, and that now baptism is forbidden, like circumcision, for Christians! All this confusion is very much like that of the carnal Christians at Corinth. Read carefully the following Scriptures and see the Holy Spirit's application.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

"2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

"3. For ye are yet carnal: for whereas there is among you envying, and strife, and di-

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All Power Is Given Unto Me

BY GIPSY SMITH

(In Revival Services at Moody Memorial Church)



GIPSY SMITH — Evangelist for over 60 years

It is a great joy to be back in this Tabernacle. The memories of the first two visits are very sweet and precious to my heart this morning, and it is a great joy to be back by the side of your beloved pastor. My one and only purpose in being here is to lift up Jesus. He is my only theme. This is not Gipsy Smith's campaign — it is yours. You people who live in Chicago, you Christian people both inside this building and on the air, it is your work—more yours than mine, because you live here. Whatever spiritual atmosphere there is in Chicago it is what you Christian people have made it. If it is at low ebb, it is your own doing; if it is at fever heat, it is your own doing. Examine yourselves and may God speak to you through my lips and through the words of my mouth, and I pray that God will take my whole being and interpret Himself to you through me, that I may become a channel through which He can interpret himself.

Let me read from Matthew's Gospel.

"Then the eleven disciples went into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him."

That doesn't surprise you, does it? They worshipped him. I wonder what we would do if He came here this morning; if He stood in the pulpit where I stand and if we could really see him. If we could

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Income Tax Report Reveals ---

'SWORD OF THE LORD' AND BOOKS COST \$19,842.43 FOR 1941

Praise God He Supplied It! Profit? 122 Reported Saved Through 'Sword' and Editor's Books: Many Other Blessings

We have just filled out the income tax report for 1941. Notice we said report, for the editor had no tax to pay when the report was filed. Since The Sword of the Lord Publishers is owned by the editor, a detailed report had to be made of every penny which came in and all that was spent. We have kept careful records, and we believe you will rejoice with us in the blessed report of work that was done.

The total spent on The Sword of the Lord and on books and the work of getting them out was \$19,842.43. The following items of expense are interesting.

Printing books	\$7,111.21
Printing The Sword of the Lord	3,090.80
Postage	1,153.58
Books purchased (including books by the editor but published by Zondervan Publishing House, Fundamental Truth Publishers, Moody Bible Institute Colportage Association)	1,851.96
Office supplies	589.87
Express and C.O.D.'s	362.74
Telephone	242.62
Office salaries	3,820.66

Cuts and pictures, office car expense, advertising, state tax and

other miscellaneous items ran the total to the figure given above \$19,842.43.

The salaries mentioned include usually four full-time office workers and four part-time workers. Of course, it is understood that the editor never took a penny of salary, nor travelling expenses from The Sword of the Lord, took not a penny of income from either the paper or the books, even turning back to The Sword of the Lord royalty checks which came from other publishers on his books, as "What Must I Do to Be Saved?" Revival Sermons on Sin, Hell and Salvation, What Is Wrong with the Movies? What Is Wrong with the Dance? Lodges Examined by the Bible, etc.

How much profit was made this year by The Sword of the Lord? Well, there is the profit of a number of souls saved, sometimes as many as four in one month reported in letters to The Sword of the Lord by those who were saved. For example, in the month of August two people were saved from reading a sermon by the editor and two by the sermon on Transgressions Forgiven, written by Dr. H. A. Ironside. Then scores of others have been saved through the books and pamphlets. From penitentiaries, from the navy, from soldiers in training camps all over America, and from homes in many, many states have come reports of souls

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Bible Evidence That Prophesying Is Not Preaching

BY EDITOR JOHN R. RICE

The editor's new book, "Bobbed Hair, Bossy Wives, and Women Preachers," has aroused much interest in the question of whether a prophetic in the Bible was a woman preacher. Careful study must convince everyone, I believe, that prophesying does not mean preaching.

The words prophet, prophetic, prophecy, and prophesying are all related words in English with the same root. Incidentally they come from the same Greek form also. The same words in the Old Testament are translated from related words with the same Hebrew root, in most cases.

I, too, once thought that prophesying in the New Testament meant forthtelling or expounding. I will outline briefly what I think are the evidences that prophecy is not expounding or forthtelling, is not preaching. Of course we understand that a man who prophesies might also preach, as no doubt many prophets did. But I think the following evidences prove that prophesying is not preaching but is a giving of a direct revelation from God, is a miraculous gift, usually foretelling the future, always transmitting a direct revelation.

I. The words used for prophet, prophetic, prophecy, and prophesying in the Old Testament mean the same thing as the words used in the New Testament for proph-

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He Missed the Train!

The man who started too late missed the train. And that is just what some of you are about to do with your subscription to The Sword of the Lord. About 1,100 subscriptions to The Sword of the Lord expire in February. About 3,000 more expire in March. LOOK AT YOUR ADDRESS LABEL! You will find it on the paper or wrapper. If it says, "February 42," that means your subscription expired in February. You must renew at once to save missing a copy. If your address label says, "Mar. 42" it means that your subscription expires in March. DON'T LET THIS SLIP! SEND YOUR SUBSCRIPTION AT ONCE! You will save yourself trouble and annoyance and will save missing the blessed messages in The Sword of the Lord which God has used to help so many. And you will save us extra trouble and expense in taking your name off and putting it back on if you renew later. Do not wait for another warning, do not wait for a letter, but please renew at once.

Special Offer Closes March 24

The special offer of the editor's book, Bobbed Hair, Bossy Wives, and Women Preachers, free with a one year's subscription to The Sword of the Lord at \$1.00 a year, will close March 24. You will only be reminded of this offer in two other issues of The Sword of the Lord, and after that it will be too late. We are grateful for hundreds of subscriptions that have already come in. But thousands of others must subscribe right away, or miss this unusual special offer.

But no matter when your subscription expires, it would be wise

to renew at once so you can get the free premium, the book so many are writing about and talking about. No matter when your subscription expires, a full year will be added to it, if you renew now. You will be saved all worry about it, you will get the extra premium, and you will save our reminding you about it again.

Woman Says Home Greatly Blessed by Book, 'Bobbed Hair, Bossy Wives and Women Preachers'

The following letter will indicate to you how this new book is revolutionizing homes, helping husbands and wives to adjust themselves to each other on the scriptural basis, how it is bringing happiness and peace where before there was trouble and misunderstanding. From Paterson, New Jersey, dated February 24, the letter comes.

"February 24, 1942

"Dr. John R. Rice
"512 W. Franklin St.
"Wheaton, Ill.

"Dear Dr. Rice:

"I borrowed 'Bobbed Hair, Bossy Wives, and Women Preachers' from Brother Stroh and I can't tell you what a blessing it has been, not only to me but the effect the knowledge of this subject has had in our home. There has been more spiritual growth in my husband this past week than there was in the year and one-half since he accepted Christ as his Saviour. I had been praying for him all this time and never realized that it was my lack that I should have prayed about. Since I understood God's will about

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'Paul's Gospel' or 'Kingdom Gospel'?

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visions, are ye not carnal, and walk as men?

"4. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

"5. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

"6. I have planted, Apollos watered; but God gave the increase."

"7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

"8. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour."

"21. Therefore let no man glory in men. For all things are yours;

"22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

"23. And ye are Christ's; and Christ is God's."

— I Corinthians 3:3-8; 21-23

"And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." — I Corinthians 4:6.

Now consider the mistakes of these carnal Christians at Corinth. They had divisions and strife because one of them would say, "I am of Paul," thinking that Paul's gospel was different from that of Apollos or of Peter. But those very divisions proved that they were babes in the gospel, not able to bear strong meat, as Paul had said in verses 1 and 2 above. In verse 5 Paul simply disclaims any difference in his gospel and that of Apollos or of any other minister by whom people might believe in Christ. In verse 8 he expressly says that "he that planteth (Paul) and he that watereth (Apollos) are one"—that is, that they exactly agree.

And then in verse 22 Paul says that whether Paul, or Apollos, or Cephas—one who had the one, had the other. There was no difference in their doctrine. Neither one could give them anything that the other could not give them. One who believed under Paul's preaching was no better nor no better informed than those converted under the preaching of Apollos.

And then in I Corinthians 4:6 we are simply warned not to think of men (especially of Paul or Apollos or Peter) more highly than we ought to, and that no one should set himself up as a follower of Paul instead of Peter or instead of any other Bible preacher or writer of the Bible.

An earnest good Christian brother wrote me asking, "Are we under Paul's preaching of grace, as of Galatians 1:6-10 and Ephesians 2:8, 9.... or under the kingdom gospel of the twelve...." That honest question of a useful, good man encourages me to answer the questions of others on this subject.

Did Paul have one gospel different from the gospel preached by others? Was the kingdom gospel and Paul's gospel different? And I answer quickly and say, "Absolutely not!" There is only one gospel, only one plan of salvation. That gospel never did change and never will.

Only One Gospel

In Galatians 1:6-8 Paul says, "I marvel that ye are so soon removed from him that called you into the

grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Paul says that that which the Judaizers brought to Galatia was claimed to be another gospel; but it was not really a gospel. And then he gives them the solemn warning that the original gospel which he preached to them early in his second missionary journey (Acts 16:6) was the only gospel, and none other was to be tolerated. If he, Paul, should later come to them with any different gospel, or even an angel from Heaven, he was to be accursed!

Thus we know that Paul never did change his gospel. Any new revelation Paul received from Heaven did not affect the old, old gospel; it was just the same, never to be changed.

Mark 1:1, 2 says, "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." And then there follows a discussion of the ministry of John the Baptist, fulfilling that prophecy quoted from Malachi 3:1 as it applied to the ministry of John the Baptist. So John the Baptist began preaching the true gospel. To put John the Baptist in the Old Testament order and to have him preaching law and not grace is here made utterly impossible. John the Baptist the gospel, exactly the same gospel as Jesus preached. Those who heeded the gospel preached by John the Baptist believed in Christ, and depending on Him were saved; for John the Baptist preached, "Behold, the Lamb of God, which taketh away the sin of the world" (John 1:29). Neither Paul nor any other preacher ever made the gospel of salvation by simple faith alone any clearer than did John the Baptist in John 3:3-36 ending with this matchless statement of it—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

That plan of salvation, that gospel invitation, as expressed in John 3:36 is exactly the same as Jesus Himself told Nicodemus in John 3:16, the same that Paul and Silas told the Philippian jailor in Acts 16:31, is the same Paul wrote to the Ephesian Christians in Ephesians 2:8, 9. The preaching of John the Baptist was gospel preaching. All who heeded John the Baptist turned to Christ in personal faith, depending on Him alone to save.

Is Repentance for Today?

John the Baptist said, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Some have foolishly supposed that repentance was for Jews only. But that is not true. Jesus preached the same, exactly, when He came, saying, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). But the same word *repent* is emphasized just as strongly in the gospel of Luke as in the gospel of Matthew; and Jesus said there twice, "Except ye repent ye shall all likewise perish" (Luke 13:3, 5). To the disciples waiting before Pentecost, Jesus commanded, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). So the teaching of repentance is a part of the gospel for all nations, and not merely for Jews. Paul, preaching to the Gentiles on Mars' hill at Athens said that God "now commandeth all men every where to repent" (Acts 17:30). Repentance is, commanded of "all men every where." And in II Peter 3:9 we are told that God is "not willing that any should perish, but that all should come to repentance." Paul's preaching in the great Gentile city of Ephesus was "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Dr. H. A. Ironside has done us a great service in his book, *Except Ye Repent*, where he urges that everywhere gospel preachers should stress the fact today as gospel preachers did in Bible times that turning to God means a heart-turning away from sin, repentance. Faith in Christ is

impossible without a revulsion against sin and a turning of the heart to God, that is, a change of mind, or repentance. All the great preachers who have won thousands of souls have preached that men need to repent of their sins, that there ought to be a godly sorrow which leads to a genuine turning of heart to hate sin and love God. And at the same time the heart puts its trust in Jesus Christ, depending on Christ to forgive the sins that the poor sinner now hates and turns from. Repentance is a part of God's plan of salvation, or rather, is one fact of the single plan of salvation. It is the gospel in one of its simple statements. The gospel that Christ died for our sins and rose again, according to the scriptures, is not apprehended nor received honestly by any heart that does not turn, that does not repent.

So the preaching of John the Baptist was gospel preaching. It was not any different in its dispensation from that of Paul.

"The Gospel of the Kingdom"

But John the Baptist preached, "The kingdom of heaven is at hand" (Matt. 3:2). And so did Jesus (Matt. 4:17). Matthew 4:23 tells us that Jesus preached "the gospel of the kingdom." Does that mean that Jesus preached in Galilee a different gospel from that which He preached to Nicodemus in Jerusalem as recorded in the third chapter of John? Certainly not! By "the gospel of the kingdom" it is simply meant that Jesus was offering the kingdom, the literal kingdom on earth, when He the "Seed of David" should reign at Jerusalem. And this offer of the kingdom as being at hand, or nigh, or available, was simply used as an urgent reason why they should repent and be saved. For no Jew or Gentile will enter that kingdom who is not truly born again!

Suppose I go to a tuberculosis sanitarium and in a ward of hopeless cases of those who are certain to die soon I am allowed to preach. And suppose that there I preach to them a "gospel for the dying." Does that mean that I would give them a different gospel? Certainly not! By the "gospel for the dying" I would only mean that I had the same gospel, but I would present it with a particular urgency in view of the fact that those who heard me had such a short time to receive it. There are many motives and reasons for urging people to accept the gospel. The opportunity of Jews to receive their kingdom was one, and so the gospel that men should repent and be born again so they would be fit to enter the kingdom of Christ on earth was called simply "the gospel of the kingdom."

Now, the imminency of the kingdom does not press upon us. We know that the kingdom has been postponed because the king was rejected of the Jews. We know that now the next thing we are taught to look for is the coming of Christ to receive His saints into the air, not to reign, yet, on earth. And so we may preach the gospel in view of the coming of the Saviour, instead of preaching the same gospel in view of the coming of the kingdom. It is perfectly legitimate now to connect the imminent coming of Christ with our urging men to accept Him and depend upon Him as Saviour. It was fitting then that the prospect of the kingdom should be urged upon the people as a reason why they should repent, trust in Christ and be saved. But in both cases it would be the same gospel. People would be saved by simple faith in Christ, turning their hearts from the love of sin to love God, whether they did it in view of the kingdom under the preaching of John the Baptist or Jesus, or whether they do it now in view of the coming of the Saviour from Heaven, which coming we expect at any time.

But in the great tribulation time after the rapture is over and when it is time for Christ to return again to reign on earth, then the same gospel will be preached; but it will again be connected with a prophecy and an urgent warning that the kingdom is coming. In view of the coming kingdom, people will be urged to repent and trust in Christ for salvation. And this same gospel then will be called, "this gospel of the kingdom"; and it "shall be preached in all the world for a witness unto all nations," and the end of the great tribulation will come (Matt. 24:14). But it will not differ a particle from the old gospel, and people will be saved exactly

the same way as through all the ages.

It is an interesting fact that the kingdom is mentioned in the book of Matthew fifty times, according to Young's Analytical Concordance, and forty-four times in the book of Luke. Since Luke is considerably shorter, we find that it mentions the kingdom more frequently than Matthew, despite the fact that the book of Luke presents Jesus as the Son of man and is obviously addressed to all mankind, while Matthew has more particular meaning for Israel than does Luke. And Paul in his Epistles talks about the kingdom of God fourteen times, while Peter, whom some people suppose to be writing principally for Jews, mentions it in his epistles only once! It is certainly unscriptural, and a mark of careless study, to talk about John the Baptist and Jesus preaching "a kingdom gospel" and of Paul as bringing "a gospel of grace," as if it differed from the kingdom gospel. The kingdom teaching was for all, and the gospel of grace was for all.

Was John's Baptism for Jews Only?

John the Baptist baptized converts. Some carnal Christians, these babes who are not yet able to retain strong meat, but need the sincere milk of the Word, these who, like the Corinthians, say, "I am of Paul" and cause divisions and strife, setting Paul against Peter or Paul against James or Paul against John the Baptist and against Christ—some of these, I say, teach that John baptized but that that was only for Jews and that baptism was a part of "the kingdom message." They would have us to think that baptism is connected with the law and not with grace, that it was for Jews and not for Gentiles. But here again it is because they do not know well the Bible and have never understood the great fundamental meaning connected with the plan of salvation and with baptism as a picture and symbol of salvation by grace. But baptism means today exactly what it meant with John the Baptist. And Paul describes it in Romans 6:4-6 as follows: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

When a Christian is baptized he means to picture that Christ died for our sins and rose again; that by faith in Him we too have been counted dead to sin. Now the old life is buried and we are counted dead, so we raise up to live a new life in Christ. Baptism should mean that to every new convert.

Do not scorn the baptism of John the Baptist. Jesus walked perhaps ninety miles to be baptized of John the Baptist in the Jordan River. And He said, "Thus it becometh us to fulfill all righteousness." It is a righteous act, that is an act of faith, showing that Christ in dying on the cross for us and being buried for us and being risen again for our justification, has fulfilled all the law, all righteousness. Baptism clearly pictures grace, not law. Remember that Jesus was not only baptized Himself, but He taught others to be baptized. All of the twelve apostles were baptized with the baptism of John, and no one could be one of the twelve to bear witness to Jesus, without this (Acts 1:21, 22). Paul himself was baptized, and he baptized others wherever he went.

It is true that Paul did not make baptism the end to which he strove. He said, "For Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17). No, that was not the end Paul aimed at. But do you think that he sinned every time he baptized people? Does Paul mean to say that he had misunderstood God's call and that he had violated God's command, and that every time he had baptized a new convert, he had preached a false gospel? No, no! Rather, Paul meant that though he had converts baptized everywhere he went, and sometimes baptized them even with his own hands, yet baptism was not the first matter. What he was sent to do was to preach the gospel. Sometimes he preached it

with his voice, and sometimes with his pen, and sometimes in the blessed picture presented by baptism. But the *gospel* was the end, and baptism was only an incidental picture which God had commanded to keep the gospel clear in the minds of the congregations who saw it. Baptism was a means, not the end. It still is.

No Bible preacher ever was sent primarily to baptize. I have baptized hundreds of new converts, and yet I never preached a sermon aiming primarily to get people baptized. Certainly John the Baptist did not come primarily to baptize. He baptized, as a duty, just as Paul did; but always his preaching was primarily to get men to repent! Baptism only pictured their repentance and was a symbol of the heart turning from sin to trust in Christ. It pictured the burial and resurrection of the Saviour, and pictured the new convert's death to sin and the newness of life which he expected to live by God's grace.

"One Baptism" — But Which Baptism?

In Ephesians 4:5 the Scripture says that there is "One Lord, one faith, one baptism." So, many babes in Christ who have not been well taught in the Scriptures and who hasten after dispensational teaching before they know the greater fundamentals, say that this phrase of two words "one baptism," proves that baptism in water is now out of date, is entirely done away with, and that henceforth for the Christian there is no duty to be baptized; that we should ignore both the example and the teaching of Jesus on the question. They say that Paul received new light that other Bible preachers didn't have. They say that the great commission in which Jesus commanded us to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" is really not binding on us, though Jesus expressly said it was for all nations and even to the end of the world.

But that is a very short-sighted and unscriptural opinion. I can show that to a prayerful heart, I believe, in a few moments.

Several baptisms are mentioned in the Bible. I mention the following:

1. *The baptism of a new convert in water.* John said, "I indeed baptize you with water," literally in water (Matt. 3:11). "And Jesus, when He was baptized, went up straightway out of the water" (Matt. 3:16). The baptism, of course, was a burial of the new convert in water, and his resurrection from the water, as described in Romans 6:4, 5.
2. *The baptism in the Holy Ghost.* Jesus did the baptizing in the Holy Spirit as we are plainly told (Matt. 3:11), covering, surrounding, immersing His disciples in the Holy Ghost. This was the endowment of power from on high promised in Luke 24:49, the power to witness for Jesus promised in Acts 1:8.
3. *At conversion one is baptized or buried into the body of Christ* as a stone is put into a stone wall, buried there in mortar and stone (I Cor. 12:13; Eph. 2:19-22; I Peter 2:5). Notice that the Holy Spirit is the One Who does this, that one is baptized by the Holy Spirit into the mystical body of Christ. This is surely not the same as being baptized or covered, or immersed by Christ in the Holy Spirit. Baptism number two above is a baptism in the Holy Spirit for soul-winning power, and some Christians never have this power. But baptism number three every one gets as soon as he is saved, being put into the body of Christ and buried there, that is immersed, baptized there by the Holy Spirit, made a part of the body.

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THE SWORD OF THE LORD

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'Paul's Gospel' or 'Kingdom Gospel'?

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4. *Christ's baptism in suffering.* He was overwhelmed, or surrounded, with grief and trouble. "But I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12:50).

Now above are four different baptisms mentioned in the Bible. Then when Ephesians 4:5 says, "One baptism," which of these baptisms does it mean?

That is easy when you ask the simple question, which of these is a literal, physical baptizing or burial? Which others of these are only figures of speech; have a clear meaning but are not literal burials or immersions?

It is quite clear that when Christ "poured out" the Holy Spirit at Pentecost and the disciples were "baptized in the Holy Ghost," these are figures of speech. Christ didn't put the Holy Spirit in a pitcher and pour Him out like water. Neither were the Christians literally dipped, immersed, plunged, or buried in the Holy Spirit. But in a figurative and spiritual sense they were surrounded, covered, overwhelmed with the power of God. And so the Bible uses this beautiful figure of speech and calls it, in a few cases, "baptized with the Holy Ghost." But actually other terms are usually used.

The Bible in Acts 2:4 says, "And they were all filled with the Holy Ghost." In Luke 24:49 Jesus used the phrase "endued with power from on high." Joel's prophecy, quoted in Acts 2:18 says, "I will pour out in those days of my Spirit." In Acts 2:38 the promise is, "Ye shall receive the gift of the Holy Ghost." It is obvious that all these Scriptures are talking about what happened at Pentecost. The term "baptism" is only one of the terms used, and that a very figurative term. Other terms are usually used in the Bible about what happened then. "Baptized in the Holy Ghost" is a figure of speech, not a literal use of the word. That baptism is not a literal baptism.

Likewise, when a new convert is buried into the body of Christ at his regeneration, there is no literal, physical immersion. Only in a figurative, mystical sense the new convert becomes a part of the body of Christ which will be called out at the rapture.

And only in a figurative sense, likewise, was Christ baptized or buried in suffering. These are figurative uses of the term.

But baptism in water is a literal baptism, a literal immersion, a literal, physical burial. And remember that many many thousands of people were baptized by John the Baptist, and many other thousands baptized by the disciples of Jesus, and at the Saviour's own command, long before Pentecost. Matthew 3 tells of the preaching of John the Baptist, and verses five and six say, "Then went out to Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." For perhaps three and a half years or more the people had been accustomed to new converts being baptized in water. So literal baptism, in the Bible sense, was understood to be immersion of a new convert in water. The word was used first in that way, and had a very definite, literal, physical meaning. The other uses of the term were only figurative and derived meanings. By nation-wide use the word *baptism* meant the immersion of a convert physically, literally in water.

Therefore, when Ephesians 4:5 says, "One Lord, one faith, one baptism," of course it refers to baptism in water, the only literal baptism, the only physical immersion in the Bible. Remember that baptism in water has no other name in the Bible. Remember that though we say, "water baptism," because we have confused the terms, the Bible simply says, "baptism," and always means baptism in water, unless the context clearly shows otherwise.

And Ephesians 4:5 does not mean that the term baptism could not now be used in a figurative sense for sufferings, or for power, or for the body of Christ. But in

the literal sense there is only one baptism.

But actually Ephesians 4:5 is not saying, "There once were two baptisms, but one of them is done away with, and now we only have one." No, no! What that verse is really saying is, "We all have the same Lord, we all have the same faith, we all have the same baptism. We all have the same God, we all are members of the same body, we all have the same Holy Spirit, we all are called in the same hope." That is the literal meaning of the Scripture in Ephesians 4:4,5. Paul, led by the Holy Spirit, is stressing the unity of Christians. How strange it is that carnal-minded Christians, 'smart alecks' not well informed on Bible doctrine, should use this very Scripture to bring *disunity* instead of unity, and should divide Christians instead of uniting them!

What the Lord says here is that we all have the same baptism and should give the same testimony. And in the preceding verse He has already mentioned that we have the same Holy Spirit; so this baptism does not refer to the baptism of the Spirit, but to baptism in water.

So, it is foolish and unscriptural to make a new dispensation here and try to do away with baptism.

Were Miracles for Jews Only?

Those who cause divisions and say, "I am of Paul," Christians who need to be given milk because they cannot yet bear strong meat, Christians who start out to try to teach dispensations before they know other great fundamentals of the Bible, sometimes carelessly say that miracles and signs and wonders followed the gospel among the Jews but not among the Gentiles; that the gospel of the kingdom involved miracles but the gospel of grace, Paul's gospel, did not.

They have in mind such Scriptures as Mark 16:17, 18 which says, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

They also have in mind the miracles which are recorded in the ministry of Jesus and in the book of Acts. They say that such miracles do not occur today, and therefore that the gospel has been changed. But their mistake is twofold: first, they misunderstand the place of miracles in the time of Christ; and second, out of their ignorance they suppose that no miracles are occurring today.

Mark 16:17, 18 did not promise that miracles would follow in the case of everybody who trusted Christ for salvation. Nothing can be plainer than that miracles were the exception, even in Bible times. Aside from Paul and Barnabas, who cast out devils in the book of Acts? Aside from Paul on the island of Melita (Acts 28:3-5), who ever took up serpents in the New Testament? Of course that was involuntary with Paul, and God protected him. It was not an everyday business and was not done for a show by anybody. It is true that the apostles sometimes laid hands on the sick and they recovered. But that was unusual. And I Corinthians 12:29, 30 plainly says, "Are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" These are searching questions showing that such miracles and gifts were widely scattered. The Bible never anywhere intimates that all New Testament Christians did miracles. No, Stephen was stoned and left dead and nobody of all the Christians of Jerusalem had the power to raise him. The apostle James was imprisoned and finally killed by Herod, and all the apostles did not have power to release him from jail nor raise his dead body (Acts 12:1, 2). Peter raised only one person from the dead (Acts 9:36-43), and Paul only one, as I recall (Acts 20:9-12). Miracles were unusual and striking, even in New Testament times; and even at Jerusalem and immediately following Pentecost. There are unusual today, and even more widely scattered, because of our unbelief, no doubt.

No, God never did promise that everyone who trusted Christ for salvation would be able to work

miracles, raise the dead, cast out devils, and talk with new tongues. These things are promised only to "follow them that believe," that is, *those who have faith for these particular miracles!* Where God gives the faith, God gives the miracles.

But it is an equally sad mistake to say that God works no miracles these days. The history of the church fathers tells again and again of miracles in answer to prayer. The literature of the China Inland Mission and of other orthodox and fundamental and reliable foreign missions these days tells marvelous stories of the casting out of devils, of instant healing of sick in answer to prayer. You should read "Pastor Hsi," by Mrs. Howard Taylor, the true, well authenticated story of a Chinese Christian who many times cast out devils. The book is perfectly reliable. Or you should read the book, "The Ministry of Healing," by Dr. A. J. Gordon, which gives reports down through the ages, reliably authenticated, telling of many, many miracles. Dr. W. B. Riley; Dr. R. A. Torrey; D. L. Moody; Dr. Charles Blanchard, former president of Wheaton College, and many others have published accounts of miraculous answers to prayer. They are rare; but they do happen, where God gives faith. And those who have never seen such wonders of God should very modestly keep quiet in the presence of others who know they have seen God work in supernatural, even miraculous power, in modern times.

God has never changed His gospel. Even in Old Testament times people were saved exactly the same as they are today. In Acts 10:43 Peter said by divine inspiration, "To him (Christ) give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins." Every prophet in the Old Testament taught that one who trusted in Christ would be saved. Jesus said, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). He said, "Moses... wrote of me" (John 5:46). And in Romans, chapter 4, Abraham is held up as an Old Testament example of one who was saved by faith without works. Circumcision, sacrifices, ceremonies—these never saved anybody in Old Testament times. They were given to picture the coming of the Saviour. And since John the Baptist in New Testament time, baptism, church membership, the Lord's Supper, godly living—these have not saved men. But they are proper outward symbols and illustrations of the wonderful gospel. They picture the death of Christ and His resurrection and proclaim to the world what God will do for a sinner who trusts Him.

So we say to you in the words of Paul, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul never changed his gospel. And Paul never abandoned those outward rites, baptism and the Lord's Supper, which so beautifully picture the death and burial of Christ and His resurrection, and our participation in His death and in His resurrected life. The great commission is still ours to go and teach all nations, to preach the gospel to every creature, and to baptize them in the name of the father and the Son and the Holy Spirit, and then to teach them to observe all things that God commanded the apostles to observe.

It is time for us to go back to the fundamentals and essentials. There are clear dispensational teachings in the Bible. But when people insist on making intricate divisions in the scriptures, setting one part against another, magnifying one divinely inspired writer more than another, finding new interpretations to discredit certain plain commands of Christ, certain duties of Christians commanded in the Bible and followed by the best Christians for centuries, they are not true to the dispensational teachings of the Bible. And when they spend more time chopping the scriptures up into artificial dispensations, dividing between John the Baptist and Christ, between Peter and Paul, than they do in studying and teaching the great themes of the Bible, as clearly traced in the Scriptures themselves, then all kinds of divisions and carnal strifes will appear among the people of God.

"A little learning is a dangerous thing." It is certain to result badly

Bible Evidence —

(Continued from page one)

et, prophetess, prophecy, and prophesying.

(a) When the New Testament quotes the Old Testament Scriptures the Old Testament words for prophet, etc., are translated by the New Testament words for prophet, etc. Example: Acts 2:17, 18.

(b) The men who were distinctly called prophets in the Old Testament are called by the same term in the New Testament, especially Isaiah, Jeremiah, Daniel, many times. Therefore the related terms for prophet, prophetess, prophecy, prophesying in the Old Testament mean the same as the same related terms in the New Testament.

II. Many Scriptures show that prophesying had to be a divine revelation, for example, Luke 7:39, "Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." Matthew 26:68 (to Christ blindfolded) "Prophecy unto us, thou Christ, Who is he that smote thee?" Here, simply preaching or forthtelling could not be meant by the word.

III. The preachers of the New Testament were never called prophets. For example, Paul, Peter and others who preached continually (but who incidentally wrote some prophecies by divine revelation were never called prophets, as I recall. Contrast this with Agabus, who in two cases is called a prophet (Acts 11:28; Acts 21:10, 11), and in both of these cases he foretold the future in a brief statement. In neither case did he preach a sermon, do any teaching, or expound the word. Obviously the Holy Spirit used the word prophet here about one who gave a direct, divine revelation, not about one who preached.

IV. Note that prophecy is one of the divine, supernatural gifts mentioned in I Corinthians 12:10, each of which is supernatural, "To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." Here, no doubt, prophecy is a miraculous gift, not an ordinary expounding of Scripture, or teaching, or preaching.

V. Contrast these two facts: (a) all the Corinthians are encouraged to seek to prophesy (I Cor. 14:1, 24), and it is foretold that in the last days women will be

filled with the Holy Spirit and prophesy (Acts 2:17), while in I Corinthians 14:34, 35, the same chapter where they are encouraged to prophesy, they are expressly forbidden to speak officially as a preacher would need to do; and in I Timothy 2:11, 12 they are forbidden to teach men or have authority over men. Then prophecy and preaching are not the same thing, else the Scriptures seem to contradict in meaning.

VI. Note the miraculous results the Holy Spirit says would happen if all of a congregation prophesied and a lost sinner should hear them, as told in I Corinthians 14:24, 25. Of such a lost man, hearing people prophesy, we are told, "he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." Now that result would only come if God revealed to those present the secrets of the lost man's heart so he would be convinced and judged and would know that the messages were directly from God. In a Pentecostal meeting where everyone tries to preach, that result does not happen. Therefore preaching is not meant here by the word *prophesy*.

I should be very happy to have this evidence examined by competent teachers and Bible students. I will appreciate their comments and suggestions.

How dear to our hearts is the steady subscriber,

Who pays in advance of the birth of each year;

Who lays down the money and does it quite gladly,

And casts 'round the office a halo of cheer.

He never says, "Stop it, I cannot afford it,

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But always says, "Send it, our people all like it,

In fact, we all think it a help and a need."

How welcome his check when it reaches our sanctum,

How it makes our pulse throb, how it makes our heart dance!

We outwardly thank him, we inwardly bless him —

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— From *The Harvester*, May, 1937

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ALL POWER IS GIVEN UNTO ME

(Continued from page one)

see the prints of the nails in His hands and the marks from the thorns on His dear brow. If we could really see Him, what would we do? I don't know what I would do. I think I would be like John Jasper, the colored preacher. When he was talking about Heaven, he said, "I don't know what I'll do when I get to Heaven. I'll probably make a fool of myself. The very thought of it drives me distracted—to see Him face to face!"

"When they saw him they worshipped him but some doubted. And Jesus came and spake unto them saying, all power is given unto me in heaven and in earth."

All power in heaven and in earth! "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and

of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway." All power, all things, all nations and alway.

I want to speak for a few moments about that "All power is given unto me." Nobody ever talked like that before or since in the history of the world. You never heard anybody who dared stand up or write down and say to the world, "All power is given me in heaven and in earth." You see, Jesus spake as never man spake. You remember that, don't you, and you remember that all others that came before Him had to say, Thus saith the Lord; but when He came He said, Verily, verily, I say unto you. All other people who came before Him were sick, diseased. He came and said, I am the great physician. All others, when they came, were hungry. He said, I am the bread of life. All others were thirsty. He said, I am the water of life. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. All others were like sheep scattered without a shepherd. He said, "I am the good shepherd. I lay down my life for the sheep." All others were sinners and lost—captive, bound, slaves, estranged from God, away on the mountains wild and bare, away from the tender shepherd's care; lost in the midnight of their depravity and fallen state. He said, the Son of Man is come to seek and to save that which was lost. Keep your mind on that, will you, because this is in connection with "All power is given unto me." All of us were in darkness and in nature's night. He said, "I am the light of the world." Others said, "We know He is coming;" but He said to a woman, "I that speak unto thee am he." Jesus spake as nobody else dared to speak—and now He is past the crucial moment. He went through the agony of Gethsemane's Garden, endured the nails and the thorns, the rude rabble of the insulting multitude, the blasphemous crowd, the unregenerate multitude who cried, "Away with him, let him be crucified. His blood be on us and on our children." He fathomed the depths of human sin. He scaled the heights of human depravity, he went out into the immensity of the worlds unknown and came back from it all. Death could not hold its prey. Up from the grave He arose, with a mighty triumph o'er His foes—and He lives forever at the right hand of the Father.

"He ever lives above for me to intercede
His all revealing love, His precious blood to plead,
His blood atones for all our race
And sprinkles now the Throne of Grace.
"The Father hears Him pray, His own beloved One,
He cannot turn away the presence of His Son,
His Spirit answers to the blood
And tells me I am born of God."

This is what it means—"All power is given unto me."

I am wondering if you ever thought of the forces of God you have never seen. You probably noticed the wind this morning as you came around the corner. The wind reveals something of the invisible force of the omnipotence of God, but that is only a breath. You talk about the God of Hosts. Have you ever thought of the power of God in a storm—on an ocean. I have crossed 69 times and have seen something of that power. Have you seen the handiwork of the Lord in the skies. Have you watched those ivory chariots passing across the pavement of blue? Have you ever thought of Him who marshals them, of Him who rides upon the wind. Have you ever thought of the forces of God—storms, rain, snow. You can stop an army with snow flakes. Have you ever thought of the forces of beauty, the forces that frighten, thunder, lightning. These are some of the invisible forces of God; and yet for the child of God, all the forces break on the shores of the cross of Calvary.

"All power is given unto me." Jesus said that and I am going to rely on it for myself. Not only did He die there to put away all my past sins, to blot them all out, but He came within me and gave me a clean heart and renewed a right spirit within me. He is able to take

all crooked things out of my life, all the meanness, all the selfishness, the pride, the envy, the evil speaking, the evil thinking and the evil feeling. Jesus is able to do that and if you haven't made that discovery, God help you make it this morning; because if you profess to be a Christian and don't live up to your profession in your home, then you are hindering somebody. Somebody would have been with you at church gladly but they saw something in you not quite what it ought to be. They know, but may not tell you. Perhaps it was a bitter word. Did you come down to breakfast as if you had slept with a nest of weasles? Quarrelsome? Grouchy? And Jesus was not in you with the power of the risen Son of God—that power that makes everybody beautiful—that power wasn't working in you or you would have been sweet and lovely over the breakfast table. Jesus makes people beautiful like the spring morning, like the sun-kist heights of the Alps, sweet as primroses on an April day, or the blue bells of my country on a May morning—and when God sets the blue bells ringing on a May morning, it is time to pray! God gives you all power. He wants to come into your heart and mind, through His Son, and so create all that is lovely and beautiful. All power is given unto me and you may prove that if you are prepared to pay the price and let Him have His way. You must let Him take out all that is selfish and mean.

"Give me a heart renewed
Full of love divine;
Perfect, right, pure and good,
A copy, Lord, of thine."

All power for you, my Brother; all power for you, my Sister—in your own heart life, in your home life and in your family life; and if religion doesn't show itself in your family life, it is worth very little. You must have so much of Christ in you that your folks will want to be like you. I remember the first prayer I prayed. I couldn't read, we had no Bible; I didn't have your opportunities. My blessed father came home to five motherless children and told us that he was a new creature in Christ Jesus. We didn't understand that, but we watched and we saw a new character and a new disposition and a new temper unfold day by day; also a new face—for his face was transformed and it was so beautiful! My first prayer I ever prayed was out loud getting under my blanket, "Blessed Jesus, make me like my daddy!" I wonder if your children see something in you like that—that they pray for. I wonder if your husband sees something in you, Sister; or if your wife sees something in you, my Brother; or, you children, if your parents see something in you. All power—there is nothing too difficult for God. He is able, and He can do it for you this morning. And please don't be so fully taken up with other people that you will neglect your own spiritual life. You will take care of other people better when you let God save you a little deeper, higher and broader. The whole man of you, the whole woman of you, transformed so that you will pray from your soul,

"Let the beauty of Jesus be seen in me,
All His wondrous compassion and purity;
Oh, thou Spirit Divine, all my nature refine,
Till the beauty of Jesus be seen in me."

All that is for you in Jesus Christ. You see, you and I are living this side of Calvary and I would rather be on this side and be Gipsy Smith than to be Adam on the other side. On this side we have Jesus as our Advocate. Before He came it was sin for anybody but the high priest to enter the Holy of Holies, but Christ put our sins away when He died in our place on the cross; and it is for everybody, blessed be God. There is nobody left out.

Let me tell you a story. I lived in Cambridge; it was my home until just two years ago. My precious daughter is there, my brother is there this morning and my sister and her family are in Liverpool. My son is a minister and he and his wife live in Burlingame. All my folks are there in the danger zone and God is wondrously taking care of them. When I lived at Cambridge I had a neighbor, an old brewer, who was one of the biggest sinners in the city. He took a fancy

Income Tax Report—

(Continued from page one)

saved and hearts blessed through *The Sword of the Lord* and the books written by Editor John R. Rice.

122 People Reported They Were Saved Through Our Literature in 1941

We have just gone over the list of letters and decision slips sent us showing people saved through 1941. Their reports show the following numbers turned to trust in Christ through *The Sword* and through each of several of the author's books.

<i>The Sword of the Lord</i>	12
Hell.....	3
All Have Sinned.....	3
Religious but Lost.....	1
World-Wide War and the Bible.....	10
Bible Facts About Heaven.....	32
What Must I Do to Be Saved?.....	61

Praise the Lord for 122 precious souls saved in 1941 through our own gospel literature! That many reported it: we feel sure there were others.

Through the editor's literature Christians have quit picture shows, have broken connection with lodges, have given up tobacco. Some have started family altars, some have started tithing, some have begun personal soul winning. Many preachers have been inspired and helped in the gospel ministry. They have written to tell us so. There

to me because of my love for nature—trees, flowers, anything alive. You see, I was born out there in the woods and I can't keep away from them very long in thought or in feeling. I love nature. I love everything with which God has His way. I'll love you if you will let Him have His way—and I love you if you don't. But I wanted to tell you about my brewer friend. When I was away on a campaign, he would plant things for me and I would find them when they blossomed into flowers. He taught me much. One day I was with him at the greenhouse. He came up to me and said, "This is a new setting of eggs. They are Rhode Island and they came from 500 miles away. They cost \$15.00." I said, "For how many?" "Twelve." "My, you had better be careful of them." I had been trying to preach the Gospel to him and he would swear at me. "You have got my wife, my son, my young daughter, but I am the black sheep of the family. There is no hope for me." When I saw those eggs I said "When are you going to set this lot. I want to learn because I may keep poultry some day." He had me help with the nest and then showed me a black Minorca sitting on some glass eggs and she sat there like an old church member. (And some of you are great "setters" but you don't hatch anything. You don't bring anybody to Christ, you don't do anybody any good, you don't bring anybody with you to church. There are other people beside you in the world). We found the hen and she turned her black eye on me. He put the twelve beautiful eggs into the little nest. I can see the black Minorca as she stepped over them, right over; and when she sat over them she just got down. I asked him, "When will you take her off the first time?" "Day after tomorrow." "Please remember I am a learner and don't take her off till I come back."

We were transplanting some verbenas, petunias and gladiolus and other precious things for the greenhouse and garden and when he was whistling away, I got a common old ordinary white egg and slipped in with the \$15.00 crowd, and next morning I was there early. He took the dear old hen off, and cried, "You vixen, you have laid!" "No, she didn't. I laid that!" And then he swore at me. "What did you do that for." "You profess to love me, so let that old thing that is common, that doesn't belong to the golden crowd, the Rhode Island crowd, stay in the nest." When hatching day came, my little common egg came out and that dear old hen knew no difference. When the wind blew or the dog or cat came around, she protected the odd little chick along with the Rhode Islanders. I said to him, "Don't you know Somebody said, 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!'" And for the first time I saw the tears fall

have been prayer meetings, times of confession of sin and revivals. In communities where there is no church, families gather and read *The Sword of the Lord* from house to house. Homesick boys in the army or navy write to tell how they were strengthened against temptation, how they were led to love the Lord better by these gospel messages.

Of course, there are many, many blessed results of which we shall never know until we meet the Saviour. No doubt many others have turned to Christ through *The Sword of the Lord* or through the editor's books, whom we shall meet on the glad day we are caught up to meet Christ in the air.

How much profit for the year, did you ask? Well, there was great profit; but of course there was no financial gain.

Subscriptions for *The Sword of the Lord* and book sales totalled.....\$17,786.66
Gifts designated for
The Sword of the Lord 235.31

Total.....\$18,021.97

It was necessary for the editor, some office helpers and outside friends who sent offerings undesignated, to be used as needed, to supply \$1,820.46.

On the income tax report we had to show a net loss of over \$1800.00. But the records in Heaven will show there was no loss, but a great gain!

Of course, one reason for the loss is that we have given away many thousands of copies of books, and the profit on other books sold at regular prices was not enough to cover the deficit. This week we have just given:

205 copies of *The Soul-Winner's Fire* to The Baptist Bible Seminary, Johnson City, N. Y.

35 copies of *The Soul-Winner's Fire* and 35 copies of *Bobbed Hair, Bossy Wives, and Women Preachers*, to the Grace Seminary, Winona Lake, Indiana.

170 copies of *The Soul-Winner's Fire* to the Practical Bible Training School (The John A. Davis Memorial Bible School), Bible School Park, New York.

We are supplying thousands of copies of *What Must I Do to Be Saved?* for army camps and other groups who will get them out prayerfully. Copies of all my books have been given to libraries in Christian schools, colleges, Bible institutes and seminaries. We hope to be able to give away \$10,000.00 worth of the little booklet *What Must I Do to Be Saved?* this year, if God raises up friends to help distribute them, and if we are able to pay for them.

You are our partners, joining in the fellowship of prayer. *The Sword of the Lord* is yours as well as ours, and we gladly report to you the year's work.

and he turned to me and said, "You knew what you were doing." "I think so." That was all I said just then. Three or four months later he was dying and I stood beside him and talked with him and he held this hand in both of his while I prayed with him. When I got through praying, he said, "Gipsy, I'm under the wing and there is no odd one now."

My Brother, my Sister, God has sent me to tell you this morning that he loves you and will never give you up. He is lonesome to tell you to come home and remember there is no odd one—you are all in His love, you are all included in his great plan. Calvary stretches out its arms this morning and in golden letters printed by fingers divine you may read, "Whosoever cometh unto me, I will in no wise cast out." Will you believe it? All power is for you. All pardon is for you. All cleansing is for you. All victory is for you. God help you to believe it and if you are hearing at a distance will you kneel down when we pray in a moment, will you commit yourself, your wife, your children, your husband, your parents and loved ones to Him who loved you and will never cease to love you. God help you to trust Him and to trust Him now. May we realize that all power in heaven and in earth is in Jesus Christ and he has promised to be with you and with me—he will be with the most frail, most unworthy, most unlikely, oldest, youngest—until we shall be presented faultless before the Father.

(From *Moody Church News*, by special permission.)

He Missed the Train!

(Continued from page one)

this matter, the change in me has occasioned a change in him. I pray that many more women, like myself, will realize that they themselves are the stumblingstones in the path of their husbands' spiritual growth.

"Please send me, C.O.D. as before, the following:

5 Bobbed Hair, Bossy Wives.....	\$2.00
4 What Is Wrong with the Movies?.....	1.00
1 The Soul-Winner's Fire.....	.20
2 Tobacco.....	.10

\$3.30

"May God continue to bless you in your revival work and also in your writing.

"Yours in Christ,
(Signed) "E. H. _____"

We do not feel free to give the full name, but we thank God for our sister's testimony.

In today's mail came one order for fifty copies of *Bobbed Hair, Bossy Wives, and Women Preachers* from a man who had already bought 100 copies before.

We are just today making a gift of 35 copies of *Bobbed Hair, Bossy Wives, and Women Preachers* to a group of seminary students to whom the book had been recommended by their professor. The interest is widespread.

Remember *Bobbed Hair, Bossy Wives and Women Preachers* is a cloth bound book with 91 pages, six chapters with an attractive yellow and blue pictured cover. It is thoroughly scriptural, earnest, convicting, convincing. There is nothing silly nor frivolous about the book. It is an honest study of Scriptures on woman's position in the home and in the church, and settling the question of bobbed hair by the Bible. There is an earnest appeal for sinners to trust Christ and for every Christian to accept whatever yoke of authority God may have put upon him, to the glory of Christ.

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